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kindly. Professor Mach is under the impression that I reduce the exaggerated praise of Dr. Kleinpeter, and so he expresses his recognition for the damper I put on it, but this is not so. It was not my intention to detract from Professor Mach's fame and greatness, for I believe that I appreciate his worth as much as does Dr. Kleinpeter; and lest others may have read my article in this sense, I will state here publicly that my admiration for Professor Mach can not be less than that of his most ardent disciple and follower. My intention in writing the article on "Professor Mach's Philosophy" was simply to correct a few errors, or what I deemed to be errors, of Dr. Kleinpeter in his statement of Professor Mach's position, as well as my own relation to it. He did not see that in many points I hold exactly or at least approximately the same views, and it is this kinship between us which has so strongly attracted my attention to Professor Mach's writings. That I do not agree in some other points with Professor Mach is true, but even a statement of that difference will not be regarded as an attempt to lower Professor Mach in the opinion of our readers, or minimize his significance in the scientific world. If Dr. Kleinpeter had made this statement in some other publication, I would not have deemed it necessary to make a reply, but having made it in *The Monist*, it was naturally a puzzle to our readers why I allowed it to go unchallenged, and it appeared like an admission. Moreover, a ventilation of the most important philosophical questions and differences with prominent thinkers can only be beneficial, and we have ventured into the discussion because we were confident that Professor Mach would not misconstrue our answer to Kleinpeter, as implying an attack upon himself.

PAUL CARUS.

THREE AND A FRACTION.

Prof. Enno Littmann, of Princeton, New Jersey, who has recently been called to the chair of Coptic and Abyssinian at the University of Strassburg, with reference to an editorial article on "The Number π in Christian Prophecy," in the last *Monist*, informs us that there is at present a belief among the Arabs "that the food a man eats stays with him three days and a third."

"A foreigner who comes as a guest to a table (perhaps even a hostile one)," Professor Littmann continues, "is safe for three days and a third after he has eaten from the bread of that tribe. If I am the guest of an Arab tribe and have eaten their food, then

go away, nobody of that tribe may harm me for three and a third days; but after that time even my host may attack and rob me. From this belief also another custom is derived, viz., to let any foreigner stay as a guest for three and a third days.

"When Paul says, 'on the third day,' who knows whether he did not exactly mean Tuesday, for in the Eastern languages of to-day, Tuesday is called 'Third-day' (as Sunday 'First-day,' Monday 'Second-day,' etc.)? But I do not know just now how old this nomenclature is in the Semite languages. However, 'First-day' for Sunday occurs in the New Testament. By the way the Abyssinians celebrate both Saturday ('small Sabbath') and Sunday ('great Sabbath')."